لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

KHILAFAT LIBRARY

THE REVIEW OF RELIGIONS

Amaan 1350—March 1971

EDITORS

S. D. AHMAD **M. G. AHMAD**

The Ahmadiyya Movement in Islam

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of world Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world; and that he, the Promised Messiah, had come instead.

KHILAFAT LIBRAR

The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war - like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Nooruddin, Khalifatul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad, was chosen as Khalifatul Masih II. During his 52-year long leadership, the Khalifatul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Hafiz Mirza Nasir Ahmad, the late Khalifatul Masih's son and the Promised Messiah's grandson, Khalifatul Masih III.

For further information about the Movement, its activities and aims and objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

(For inland correspondents)
Nazir Islah-o-Irshad,
Sadr Anjuman-i-Ahmadiyya,
Rabwah, Pakistan.

(For foreign correspondents)
Secretary,
Ahmadiyya Muslim Foreign Missions,
Tahrik-i-Jadid, Rabwah, Pakistan.

Printed at the Nusrat Art Press, Rabwah and Published by M. Masud Ahmad B.A.
for the Sadr Anjuman Ahmadiyya Rabwah, Pakistan.

THE REVIEW OF RELIGIONS

A MONTHLY MAGAZINE DEVOTED TO THE CAUSE OF ISLAM

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems connected with the religious and spiritual welfare of man, but it does not give any assurance to publish all articles, nor does it accept responsibility for views expressed by contributors.

KHILAFAT LIBRARY

EDITORS

S. D. AHMAD **M. G. AHMAD**

Assistant Editor

Ch. Ali Muhammad B.A., B.T.

Contributing Editors :

Nafis-ur-Rahman A. G. Soofi

Prof. Chaudhry Muhammad Ali M.A.

Bashir Ahmad Orchard

Abdur Rahman Khan Bengalee.

Annual subscription including packing and postage :

1.	Pakistan, India and Ceylon :	... Rs. 10
2.	England and other sterling areas	... £1.
3.	U. S. A. and other dollar areas :	... $3.00

Notes : Cheques and drafts should preferably be drawn on a Pakistan bank. In case a bill or cheque is drawn on a foreign bank, a collection charge of 50 cents for U.S.A. and 4sh. for U.K. should be added to the amoun tofsu. bscription

CONTENTS

4. Christianity or Paulism ? ... 69
Masood A. K. Ghouri

3. Khilafat in Islam ... 81
Ali Muhammad B.A.,B.T.

1. Moon in the East ... 87
A. G. Soofi

2. Alleged Forced Conversions in Bengal ... 99
Dr. Muhammad Ishaq Khalil

KHILAFAT LIBRARY

KHILAFAT LIBRARY

نحمدہٗ ونصلی علیٰ رسولہ الکریم

The Review of Religions

RABWAH, WEST PAKISTAN

Vol. LXV AMAAN, 1350—MARCH 1971 No. 3

KHILAFAT LIBRARY

Christianity or Paulism?

(Masood A.K. Ghauri, Surrey, London)

St. Paul, whose real name was Saul, is one of those who leave an indelible mark on the pages of history. In whatever form they appear on the stage of the world, they always play a leading role. Through his inconsistent and contradictory actons, Saul became an enigma for the world of religion—a fact that leaves the thinker's mind greatly perplexed.

In the beginning Saul appears before us in the ugly role of a blood-thirsty persecutor and a firebrand lieutenant of the High Priest chasing and hunting the small group of humble people who had accepted Jesus, son of Mary, as their Promised Messiah. But a little later we see him being himself hunted and persecuted by his former friends, the tyrannical Jews. When a Pharisee, he proved himself a thorn in the side of the early Christians and we see him standing self-assured in the crowd

that witnessed the martyrdom of St. Stephen. But a few years later he himself is slain for championing the cause of Christianity. When brought before King Agrippa we see him pleading for himself in a masterly manner and claiming that he was once a very staunch and practising Pharisee—a very conservative sect that firmly believed in the Commandment, "You shall have no other God before Me." But only a little later we find him concocting a theory diametrically opposed to the idea of One God, Although Jesus had repeatedly called himself 'son of man', yet Paul insisted on making him a deity not only equal in rank with the Creator but co-substantial with Him.

The New Testament provides us with abundant proofs of the high-handed conduct of Paul in propagating the new faith. Having met with little success among the Jews, he turned towards the Gentiles. In order to entice them he thought it expedient to recast the whole structure of the Christian faith. He introduced so many changes that his faith acquired a great resemblance to pagan conceptions. Through arbitrary innovations he made many things lawful which were absolutely unlawful according to the law of Moses. He even mutilated the basic tenet of the law—Unity of God.

KHILAFAT LIBRARY

Not to abolish

Jesus had clearly told his disciples that he was not sent to change the law of Moses: "Think not that I have come to abolish the law and the Prophets; I have come not to abolish them but to fulfil them. For truly I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished. Whoever then relaxed one of the least of the commandments and teaches men so, shall be called least in the Kingdom of heaven; but he who does them and teaches them shall be called greater in the kingdom of heaven." (Matt: 5: 17-19) We have also the testimony from Luke: 'It is easier for heaven and earth to pass away, but my words will not pass away." (Luke 16: 17) This statement is again corroborated by Mark in 13: 31. But inspite of this positive and awe-inspiring

command of his master, Paul, without the least hesitation, announced that the law was superfluous aud redundant, and assuming the role of a law-giver, he declared, "I do not nullify the grace of God; for if justification were through the law then Christ died to no purpose. (Gal:2:21) and again he reiterates, "Therefore by works of law no flesh will be declared righteous before him, for by law is the accurate knowledge of sin." (Rom:3:20)

Now the question arises—'How did Paul manage to gain ascendency over the church and succeed in implanting innovations completely at variance with the original teachings of Jesus Christ? The question is not difficult to answer. Paul came from an affluent and respectable family. His father had acquired Roman nationality. This fact alone guarantees that his family wielded considerable influence in the upper Roman society and the official circle. He was an educated man and full of great ambition and assiduously performed self-appointed tasks. He was a native of Sarsus and belonged to the Pharisees—a sect known to hold bigoted views. Having learnt about Jesus and his claim, he came down to Jerusalem to lend aid to the High Priest and the elders in persecuting the followers of the new Prophet. But Saul laid waste the Church, and entering house after house, he charged off men and women and committed them to prison." (Acts:8:3) During the entire period of the ministry of Jesus, Saul remained in the forefront of the persecutors. He had never met or even seen Jesus. The only time he saw him, was, as claimed by him, only in a vision he had when he was going to Damascus on his mission of persecuting the followers of Jesus. He claimed, he saw a dazzling light and heard a voice saying, "Saul, Saul, why are you persecuting me?"

KHILAFAT LIBRARY

Paul's claim to apostleship is based only on this vision. According to him, Jesus chose him as his instrument for carrying his teachings to the Gentiles as well as the Jews. This is the only evidence Saul could produce for his bid for the leadership of the new church. No wonder the Jews were highly sceptical about the whole claim and would not listen to him.

It is an undisputed fact of history that Paul simply refused to derive any benefit from the easily available opportunity of guidance from those who had been very near and dear to Jesus. Because he could not suffer himself to play the second fiddle, he assumed leadership of the church through sheer force of his personality.

KHILAFAT LIBRARY

It is indeed very strange that during his ministry while Jesus was living among his disciples in Palestine, he taught them that the law of Moses was in no case to be abolished. He thoroughly engraved upon their minds that they were not to take his teachings to the Gentiles, "Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel." (Matt : 12 5) And Jesus reiterates, "I was sent only to the lost sheep of the house of Israel." (Matt : 15 : 24) Yet within a very short time after the crucifixion he appears, in a vision to abrogate his previous teachings. It is strange indeed that he does not appear to his own trained and tried disciples but chooses a person who was one of his bitterest enemies and completely neglects his devoted friends and followers.

As instructed in this famous vision, Saul went to Damascus where Ananias, a devoted disciple, opened his eyes fully to the truth. Having accepted Jesus, Saul lost no time in assuming the role of the leader. The Jews in Damascus were anxiously awaiting the arrival of the party, led by Saul, for arresting the renegades for persecution. They were flabbergasted to see their young leader not only advocating the cause of Christians but actually exhorting them to accept Jesus, who they believed died an accursed death on the cross. They were extremely disapponted and very much annoyed at this strange behaviour of their champion. In vengeance they dubbed him a turncoat and conspired to kill him. But Saul's companions got wind of their evil intentions and at night let him down in a basket through an opening in the wall.

After this narrow escape he was forced to go in hiding. "I did not go at once," said Paul, "into conference with flesh

and blood. Neither did I go up to Jerusalem to those who were apostles previous to me, but I went off into Arabia, and I came back again to Damascus." In the solitude of the Arabian desert he sized up his position and racked his brains for the line of action in future. He fully realised that very few Jews would, after having witnessed the crucifixion, accept Christ as a godly person. It would, therefore, be necessary to think of something else. "If the Jews," thought Saul, "were inaccessible, the Gentiles would be easy to handle. But to attract the Gentiles some sort of modification would be absolutely necessary." Bearing these considerations in mind he returned to Damascus where he worked for some time and then went to Jerusalem. He stayed with Cephas for a fortnight. "But I saw none of the other apostles except James, the Lord's brother." (Gal : 1 :19)

KHILAFAT LIBRARY

Innovations

It is evident that Paul was not at all keen to see the other disciples and the appointed apostles of Jesus. This is rather strange and unnatural. It would have been a normal behaviour if he had shown eagerness to see and meet those who had lived with Jesus and had been taught and trained by him. But this evasion was not without purpose. In the solitude of the Arabian desert, he had marked out a course of action for himself in which he would not accept any interference or advice. Had he discussed this matter with the apostles or taken any of them into his confidence, it would mean a definite set-back to his scheme of preaching a modified religion to the Gentiles. The apostles would have very strongly opposed the whole idea, and would have denounced the whole idea as an abomination. There is ample proof provided by the New Testament that the Disciples and the earliest followers of Jesus abhorred the innovations of Paul. They were deadly against the emancipation granted arbitrarily by him. "And certain men came down from Judea and began to teach the brothers, 'Unless you get circumcised according to the custom of Moses, you cannot be saved." (Acts : 15 : 1) This caused

no little disssension and Paul and Barnabas vehemently disputed the preaching of these men who, apparently, had been sent by James, the head of the church at Jerusalem. Consequently a deputation which included Paul, Barnabas and some others went to Jerusalem to thrash out these matters. On their way this deputation stopped at various places and related in detail the conversion of the Gentiles to the congregations. Through his fiery speeches, Paul enlisted support of these congregations who were extremely pleased at the news that the Greeks, the Romans and other nations were accepting the new faith in great numbers. When this deputation at last reached Jerusalem, the elders of the church received them with great enthusiasm.

James, the head of the earliest church in Christianity and who was also the younger brother of Jesus, had called a meeting of the elders of the church to discuss the innovations of Paul and his companions. We must remember that in this congregation though the elders and the disciples and the disciples living in Jerusalem were in great majority, yet they found themselves utterly helpless before the onslaught of the fiery speeches and arguments of Paul and his companions The apostles and the disciples were almost all of them from poor families and, therefore, illiterate or semi-literate. They were no match to Paul and his companions who belonged to the upper class of society and were highly educated. Paul, an extrovert, was not only a man of great influence but a gifted orator and skilful debator. He also had the support of clever companions. Through tactful handling and ingenious reasoning they gained the sympathy of their listeners and won their admiration. And it was in such an atmosphere that James-the brother of Jesus-had to give his ruling. He had to be judicious. He stood up and said, "Therefore, my judgement is that we should not trouble those of the Gentiles who turn to God, but should write to them to abstain from the polutions of idols and from unchastity and from what is strangled and from blood. For from early generations Moses has had in every city those who preach him, for he is read every Sabbath in the synagogues." (Acts: 15 : 19-21).

KHILAFAT LIBRARY

The above ruling proves that James succumbed to the general concensus and granted a limited concession in respect of circumcision to the Gentiles only. This ruling was not a charter of general liberties with the law of Moses. On the contrary be advised that the Law of Moses was being read and explained in all the synagogues every week. The details of the law could easily be learnt there. But Paul and his companions took all sorts of liberties. Adopting the role of a law-giving prophet he abrogated the law. "In reality," said Paul, "the law produces wrath, but where there is no law, neither is there any transgression." (Rom 4 : 15)

The abrogation of the law of Moses in the Christian church has been a gradual process. In the beginning Paul started with a few innovations. Later the Gentile element kept on tampering with the books and introducing new ideas so that Christianity was radically changed from Judaism. Innovations introduced by Paul were simply to entice the Gentiles. He started with cancelling the law of circumcision. But one wrong step led to the next inequity and ultimately it ended into a faith which more resembled pagan beliefs than the revealed teachings of Moses and the later prophets including Jesus, son of Mary.

KHILAFAT LIBRARY

The very first Commandment said, "You shall have no other gods before me." But we all know that the Christian church believes in two more gods besides the Creator of the universe. Paul had to incorporate the idea of 'Trinity' into his teachings as all the known religions of his time believed in three gods. The cult of 'Trinity' outside Judaism was an established fact. The oldest known cult was the one started by Nimrod, the son of Cush. He is reported to have married his own mother Semiramis. Thus it was Nimrod who was probably the first human being to be deified along with his mother-wife queen Semiramis. His evil act of marrying his own mother was made into a mystry as he was the husband and the son of his own wife as well as he was his own father and his own son. His name means, "he rebelled".

KHILAFAT LIBRARY

KHILAFAT LIBRARY

Mother and Child

Nimrod, the mighty hunter as he is called in the Bible, died young and his mother-wife Semiramis was accepted as the head of this apostate cult and she made it known that Nimrod had survived as a spirit being and claimed that a full grown tree had sprung up overnight from the trunk of an old dried tree in front of her place. This she claimed was the symbol of springing forth into new life of the dead Nimrod. Her status was later raised to the "Queen of Heaven." Nimrod also, therefore, became the "divine son of heaven" as he was also supposed to be the son of Baal, the Sun-god. Thus the "Mother and Child" became chief objects of worship. From Babylon this worship spread to other places, But the names varied in different countries. It was in Babylon that the idea of 'Trinity' first appeared. Tnis Trinity consisted of Baal, the Sun-god as father, Semiramis, the Queen mother and Nimrod the divine child. A day was set aside to mourn the young God and another day was set aside to rejoice over and celebrate the re-birth of the young god. As true imitators the Christians also adopted the same days for their Christmas celebrations.

The worship of "mother and child" was also prevailing at the time of Jesus Christ. In Western Asia the god Attis was worshipped as the child of miracle, born to a virgin mother Nana. He was a shepherd and the beloved of Cybele, the mother of gods. Some held that Attis was her son. He was killed in the prime of his youth by a wild boar. Some others that he castrated himself under a pine-tree and bled to death. A similar story is told about Cybele and Deoius, or may be Attis was also known as Deoius. In Egypt we have again the same belief with change of names. There Isis and Osiris were worshipped as "Mother and Child". According to the myth, Osiris was an offspring of an intrigue between the earth-god and the sky-godess Nut. Her husband the sun.god Ra, laid a curse that she should be delivered of child in no month and no year of the calendar. But another of her lovers, Toth

by name, had, in a game of draughts, won from the moon a seventy-second part of each day. These were added to the Egyptain year of 360 days. On the first of these five days was born Osiris ; on the second day Horus ; Set was born on the third day ; goddess Isis on the fourth day and the goddess Nephthys on the fifth. Set married his sister Nephthys and Isis was married to Osiris.

In ancient art Isis is also shown suckling the infant Hours and in the annual festivals her image as 'Mother of God' was taken out with great pomp and show. In these processions one shown scantily covered and shaven priests ; homage and devotion expressed by them and the common man ; the accompanying music and the jewelled images of the 'mother of god' having a striking resemblance to the pomp and ceremonies of the Catholic Church. This resemblance is in no way accidental. It is a historical fact that Rome had borrowed extensively from Egypt in everything.

In Rome Fortuna and Jupiterpuer ; in Greece Demeter and Dionysus and in other countries such as India, Tibet and China counterparts of Madona the Catholic 'Mother of God' can easily be found. The 'mother and child' concept was only an off-shoot of the belief in Trinity. Paul, during his contemplations in the Arabian desert forced to realise that if he wanted quick results he must modulate his views according to the popular concepts of the Gentile races. It was on this axiom that he based his future plans and actions. As he had found preaching to the House of Israel totally fruitless he concentrated his energies in and diverted his attention wholly to the Gentile races. His efforts were not unrewarded. They were indeed attracted to this new faith.

KHILAFAT LIBRARY

It has already been stated that Paul started by revoking the law of circumcision as this was the foremost stumbling block for the Gentiles. This he removed by saying that true righteousness did not rest merely on removing the foreskin ; but rather it rested on faith. He argued that Abraham was already righteous when he was commanded to undergo circumcision. "He received

circumcision as a sign or seal of the righteousness which he had by faith while he was still uncircumcised." (Rom : 4 : 11)

When the elders at Jerusalem learnt about the presumptuous encroachments of Paul, they tried to undo the damage and James wrote to the new congregations, "What does it profit my brethren, if a man says he has faith but has not works ? Can his faith save him ?.....Was not Abraham our father justified by works, when he offered his son Isaac upon the altar ? You see that faith was active along with works and was completed by works." (James : 2 : 14-22)

KHILAFAT LIBRARY

Law abolished :

Seeing that the Israelite elders still persisted in the strict observation of the law and strongly resisted his efforts to introduce innovations, Paul hit upon the idea of doing away completely with the law and he contended, "For the law brings wrath, but where there is no law there is no transgression." (Rom : 4 : 15)

Having disposed of the matter of the law for good and to his own satisfaction and to the stisfaction of the Gentiles, Paul now turned his attention to the 'Trinity' of the pagans. A very important part of the pagan faiths was the belief in a god who was young and handsome and was supposed to have died or mutilated himself for the sake of mankind. These young gods were invariably supposed to be the offsprings of the ruling supreme god. When Paul pondered over the matter he found a ready solution in the historical fact that Jesus, son of Mary, had been put up on the cross. The Jews and others who had witnessed the crucifixion did believe that he had died on the cross and later when his body was reported not to have been found in the grave, had all wondered. This mysterious disappearance of Jesus could certainly be put to an advantageous purpose. Moreover it was commonly known that Jesus was born of a virgin mother-though many were sceptical about it. Paul turned all these angles to his own advantage and concocted the theory of sonship. As the Gentiles were used to or rather were in the habit of worshipping

a number of deities out of which three were held more important Paul provided three deities i. e. God, the Father, god, the son and god, the Holy Ghost. This the new religion of Paul had very little resemblance to Judaism the religion of Moses and the religion of all the prophets that came after him and the religion about which Jesus had again and again declared that "It is easier for heaven and earth to pass away, than for one dot of the law to become void." (Luke : 16 : 17)

KHILAFAT LIBRARY

James rebnkes Paul

No doubt Paul did succeed in bringing the Gentiles into the fold cf the religion conceived and devised by him and though he preached in the name of Jesus Christ, yet it was at complete variance with the teachings of Jesus. That is why James the Head of the church and the younger brother of Jesus considered Paul nothing better than a renegade and a polluted person. That was why he advised Paul to go and cleanse himself according to the law of Moses. "Do therefore what we tell you," advised James, "We have four men under a vow; take these men and purify yourself along with them and pay their expenses. (Acts : 21 : 22-24)

No doubt Paul did achieve tremendous success among the Gentiles through his arbitrary deviations from the teachings of Jesus, yet the true church under James remained firm and loyal and though "The Rock of the Ghurch" showed feet of clay and wavered and seldom knew his own mind, James and his fellow elders refused to budge from the original teachings of their master. They steadfastly continued to teach what they had learned direct from Jesus and paid no heed to visions that led to the darkness of pagan idolatory. Evidence of the conflict between James and his companions on the one side and Paul and his associates on the other can easily be found in the New Testament even though the New Testament books strongly support Paul. In fact the New Testament, as we have now, cansists mostly of Paul's own writings and the remaining books support ideas introduced by him.

KHILAFAT LIBRARY

New Testament

We must remember that the New Testament was canonised in the year 325 at the council of Naecia where 27 books were selected by majority vote, Of course in that congregation the majority was of those who believed in Trinity and other pagan conceptions. Those who represented the true church were a small minority and though they vehemently opposed all abominations, they were, on pain of torture and death, forced into silence. The Bishop of Rome, the head of the majority church, had the Emperor Constantine at his back to support him. Few dared oppose the Bishop and the Emperor.

The books that were accepted in this congregation had little historical evidence as to their authenticity. Truth has remained obscure behind the curtain of uncertainty and scepticism. It is impossible to know for certain the real authors of these books. The claim that these books were inspired has yet to be proved.

The fact remains that Pual did succeed in his purpose and his concepts and ideas were gladly welcomed by the Gentiles and his religion prevailed everywhere. Does this mean that he was a divinely inspired reformer and he worked under the Divine command? Let the Bible answer this question? "But the Prophet who presumes to speak a word in my name which I have not commanded him to speak, or who speaks in the name of other Gods, that same Prophet shall die." (Deut : 18 :20)

And again "Therefore thus says the lord God. "We, see because you have uttered delusions and seen lies, therefore behold, I am against you says the lord God. My hand will be against the Prophets who see delusive visions and who give lying divinations; they shall not be in the council of my people, nor be enrolled in the register of the house of Israel, nor shall they enter the land of Israel; and you shall know that I am the lord God." (Ezek : 13 :8-9)

And we all know how Paul met his end,

Khilafat in Islam-IV

The Ottoman Empire (1300 to 1922 A.D.)

(Ch. Ali Mohammad B.A.B.T.)

Abbasid Caliphs of Egypt

In the second phase of their national life the Abbasid caliphs of Egypt continued to provide solace to the Muslims in general and the Egyptians in particular for about three centuries and a half. Being deprived of their temporal power the caliphs naturally looked after the spiritual and academic needs of the people. The relations of the Egyptian Sultans with the caliphs were, on the whole, cordial.

KHILAFAT LIBRARY

The Ottoman Turks

Towards the close of the thirteenth century Asia Minor was a medley of heterogenous states, communities and religions. Anatolia was mainly inhabited by the Romans and Greeks, both Christians. The Saljuqs who were staunch Muslims, established themselves in the central region while the Mongols, still pagans, hovered on the eastern skirts of the country. A fierce battle was raging between Sultan Alla-ud-Din, the Saljuq king of Konia and the Mongols. The Saljuqs were hard-pressed by their Mongol opponents and were fighting a losing battle, when all of a sudden, a party of Turks some 500 strong happened along. The leader of the Turks at once decided to help the weak party, not knowing whom they were helping. In the twinkling of the eye, the tables were turned against the Mongols who fled from the field of battle. Sultan Ala-ud-Din felt deeply grateful to the strangers and asked them who they were. Ertughrul, the leader of the party introduced himself to the King who lavishly rewarded his benefactors and granted them a big estate bordering on the Roman frontier. The Turkish Amir extended his possessions and rose in the estimation of his Saljuq master. He

died at the age of 90 leaving all his possessions to be inherited by nis son Osman who was brought up in the art of war under the direct care of his father. At long last the Saljuq kingdom of Konia was bronght to an end in 700 (Hijra) by the unnatural combination of the Romans and the Mongols. The king died fighting on the field of battle. In the absence of a male child in the house of the last Saljuq king the grandees of the court of Konia elected Osman as their king. The new king endeared himself by his military exploits and good government of the country. He began to extend his dominions east and west. The Roman Emperor of Constantinople was alarmed at the rising of a Muslim State in his vicinity. He sent a strong Roman army against the tiny state of the Turks. King Osman repulsed the attack and put the Roman army to flight. Again the Emperor invaded the Turkish state with the kelp of Mongols but the allied armies were again routed. The king himself pursued the Roman army while his son Orkhan drove the Mongols far away from the frontiers. Bayazid was the first Ottoman king who was vested with the title of Sultan by the Abbasid Caliph Al-Mutawakkil of Egypt in 1349 A.D. During the ensuing years the work of expansion and consolidation went on apace till the Turkish frontiers touched the waters of the Sea of Mormora on the west.

KHILAFAT LIBRARY

King Osman's Character

Osman Khan laid siege to the city of Brusa which continued for ten long years when it fell to Turkish arms in 727 A.H. The king heard the happy news at his death-bed. His character might be gauged from the will which he made to his able son Orkhan. It ran as follows :

> "I am now dying but I am not afraid of death because I leave behind a worthy son to succeed me on the throne, Fear God ! my son, inwardly as well as outwardly. Administer justice to all and sundry as justice strengthens the foundations of government : Be

merciful as mercy is the attribute of our God. Treat the strong and the weak with an even hand so far their rights are concerned. Follow the behests of *Shariah* and act according to the tenets of the Holy Quran and the *Sunnah*. If you will stick to the words of my will you will prosper here and in the hereafter".

Osman was a brave, wise and generous king, he established peace and order in his dominions. He was just to all his subjects - Muslims, Jews and Christians. He endeared himself to his people. His sword is still preserved in the Turkish armoury and was worn by all the kings of the line at the coronation ceremony.

KHILAFAT LIBRARY

Turks in Europe

Osman's descendents carried on the work of conquest slowly and steadily till they crossed over to the European mainland. Thrace, Greece, Bulgaria, Servia and Montenegro were ceded to the Turkish Empire. The capital was shifted from Konia to Brusa and from Brusa to Adrianople in Thrace. Only Constantinople with the adjoining territory remained with the Emperor Constantine.

KHILAFAT LIBRARY

Fall of Constantinople (1453)

Hemmed in on all sides by the Turkish dominions, Constantine invited the Pope and other Christian potentates to unite and drive the Turks out of Europe and save Constantinople from the 'infidels' (Turks). His appeal had the desired effect. Volunteers from Italy, Austria, Hungary and Germany flocked to save the ancient capital of the Eastern Roman Empire. Sultan Muhmmad II, on his part, made feverish preparations for the seige of Constantinople, More than once Muslim armies had attempted to assault the city but the strong fortifications and defences of the capital had baffled all efforts of the besiegers. Sultan Muhammad II laid seige to the city and put up his tent in front of the main gate. Being an experienced and clever general he saw that the

city could not be taken unless it was attacked from the direction of the sea where the rampart was low and weak. But the question was how to make the onslaught from the sea-side. The Emperor's warships were formidable, properly manned and equipped. The Turkish navy was no match for the Emperor's fleet. But the Sultan was determined to take the city at any cost. He thought of a clever device. He ordered a fleet of 80 ships to be prepared on land some ten miles away from the sea. When the fleet was ready he ordered the keel of the ships to be thoroughly greesed and placed upon wooden flanks spread on the ground down to the sea-coast. The ships were pushed by soldiers and launched into the sea. It was a splendid and masterly strategy. A strong Turkish army was now in a position to launch an attack on the city. The besieged and the besiegers stretched every nerve to do their duty. The fate of the city hung in the balance. The Sultan then sent word to his spiritual guide to pray for his victory. When the messenger entered the tent of the Saint, he was already in a state of prostration praying humbly for victory. Then he raised his head and said to the messenger, "The city has already fallen". When the messenger returned to his royal master, he saw that the Turkish flag was flying on the rampart. The defences had been breached and the Turkish army had entered the city. Emperor Constantine died fighting, his corpse was found from among the heap of the dead and dying. The Sultan entered the Church of St. Sofia and offered his mid-day prayers with his army chiefs. Constantinople fell on May 29, 1453 A. D.

It may not be out of place to quote here a well-known tradition of the Holy Prophet (peace and blessings of God be on him) concerning the fall of Constantiouople. Imam Ahmad bin Hambal quotes, on the authority of Hasan and Hakam, the Holy Prophet (peace and blessings of God be on him) saying, "Constantinople will certainly fall. And fortunate is the Commander, as well as the army, to whom goes the credit of taking the city"!

KHILAFAT LIBRARY

KHILAFAT LIBRARY

The Conquest of Egypt

The Mamluk Sultans of Egypt were also the overlords of Syria, Palestine and the Al-Hijaz. After inflicting a crushing defeat on Shah Ismail Safvi of Iran, Sultan Salim's attention was turned to the conquest of Egypt. During the Turko-Iranian confliet the Mamluk king of Egypt had amassed strong forces on the Syrian frontier. At the head of a strong Turkish army the Sultan swept down to Aleppo, and sent his envoys to Qansawh, the Mamluk king, to come to terms with the Sultan. But the mission proved abortive. The two armies came to grips, at Marj Dabiq in 1516. The Egyptians were as brave as the Turks but the Turkish guns played havoc among the Egyptian rank and file who depended solely upon their swords and arrows. The Mamluk king fell from his horse and was killed. The Turkish victory was complete. The Sultan marched southward and entered Cairo. The Mamluk Sultanate came to an end. The Hijaz was annexed to the Ottoman Empire. The Sharif of Mecca sent the keys of the Holy city to the Sultan together with his blessings. The Imams of Mosques read the Friday Khutba in the name of the Sultan in Cairo. Egypt was conquered and annexed to the Turkish Empire whose frontiers now extended to the Indian ocean. The Sultan of Turkey became the over-lord of Arabia- On his triumphant return march to Constantinople, the new capital since 1453, the Sultan took with him·Al-Mutawakkal, the last of the Abbasid Caliphs.

KHILAFAT LIBRARY

Transfer of the Caliphate

The Abbasid Caliphs of Egypt being deprived of temporal power concerned themselves only with the spiritual side of the office of Khilafat - Sultan Salim pursuaded the Caliph Al-Mutawakkil to resign fn favour of the Sultan and hand over the sacred relics - the Flag, the Sword and the Mantle - to him. This the caliph did - willingly or unwillingly - we cannot say. The Sultan, now became not only the temporal but also the spiritual Head of the Muslims. This state of affairs continued through

centuries down to our own days when in 1922, the Turks, themselves, abolished the Caliphate and declared that Turkey was only a republic, pure and simple. The Sunni world of Islam was dismayed at the momentous decision of the Turks, but it was final, unalterable.

Sultan Salim lavished his special favours on the Arabs and conciliated them to his side. Large sums of money were sent every year to be distributed among the populace of Mecca and Medina—the Holy places. They were made governors of their own territores. The Holy Places of Islam enjoyed security and peace under a strong Turkish government.

The Turkish Empire, with Constantionople as the capital, extended to the walls of Vienna in Central Europe and the shores of the Caspian Sea in the East, was a strong bulwark for the defence of Islamic lands and a source of strength to the Muslims in general, The military might of Turkey held in awe the potentates of Europe for centuries. The Turkish navy under Khayr-ud-Din Barbarossa and his brother was a terror to the navies of Southrn Europe. The Black sea, the Aegean Sea and the Mediterranean Sea all became Turkish Lakes. The Magnificence of the Porte or the Turkish Darbar was proverbial. Great was the dignity, and lofty the position, the Sultan-Caliph held and enjoyed. The high-sounding titles of Khalifa-tul-Muslimin, (Leader of the Faithful) and Muhafiz-i-Harmain Sharifain (Defender of the Holy Places of Mecca and Medina) befitted the Sultans of Turkey as long as they were strong enough to wield the scepture of their Spiritual and Temporal authority.

KHILAFAT LIBRARY

Moon in the East

(A short biography of the late Khalifatul Masih II)

(By A. G. Soofi)

Dissidents' Challenge

The Lahore drop-outs were the unhappiest people on the earth that day. They were unhappy that they could not think up any useful idea that could benefit the Muslims and the Khalifatul Masih II was riding storm after storm and reducing enemy strongpoints everywhere and had come up with a sweeping movement that had taken in its embrace the entire Muslim India.

KHILAFAT LIBRARY

Khalifatul Masih Accepts Ultimatum

They decided to end the truce concluded some time back between the Ahmadiyya mainline and the seceders and declared in the 17th July issue of '*Paigham-i-Sulh*', that they were resuming the battle where it had been left off. The Khalifatul II worte in answer:

"The Khalifatul Masih I (May God be pleassed with him) had once written that '*Paigham-i-Sulh*' was the message of war and not of peace and today the '*Paigham-i-Sulh*' has given us in open language an ultimatum of war simply because it felt piqued at our India-wide organized effort to hold meetings on the same day in hundreds of places to vindicate the honour of the Holy Prophet (peace and blessings of Allah be on him and his) and to put an end to the scrullity campaign against him. I am certainly guilty of this offence and am prepared to suffer every kind of punishment on account of it. Since this ultimatum of war is not on account of our beliefs

which Maulvi Muhammad Ali fully shared with us once and are shared by all the sects of Islam, but our services of Islam have been its cause, I accept this challenge, therefore, with great pleasure. I urge upon the members of the Community to engrave this challenge on their minds. The *'Paigham'* has threatened to carry on this war till the last breath. It is now the duty of the members to prepare a defensive. As God the Excellent, has told me these people will be always around so that you may remain on the alert and as He has also told me that you shall, by His grace, hold the upper hand and He will be ever behind your efforts, therefore, make ready to diffuse the truths He has granted you, not for self-glorification but for the glorification of Allah and try to remove this malice and gripe sown by them by means of justice and equity and seal the gates of mischief and bickering that they have opened and strive hard to forge true unity among Muslims, for, without it they have no future but which these people are working against, for their personal motives; and do your best to win over to your ranks the fair-minded among them so that the impact of this bitterness may be softened as much as possible. May Allah, the Supreme, be with you!"

KHILAFAT LIBRARY

Prizes Awarded to best Speakers

As had been earlier announced by the Khalifatul Masih prizes were awarded to outstanding non-Muslim speakers who participated in the program of the Prophet's Day meetings. Lala Paras Das Magistrate of Delhi was awarded the first prize, Giani Kartar Singh of Kharian received the second prize and Lala Bhagat Ram Judia of Ferozepore Cantonment won the third prize.

Critics Silenced

Some Muslim writers had shared the malicious and misleading criticism levelled by the 'Zaminder' and 'Paigham-i-Sulh' of Lahore. The Khalifatul Masih II would have ignored the personal

attacks the hate-mongers had been freely resorting to but he could not let mis-representation of his beliefs and views go unchallenged. In a solemn statement he observed I believe the Holy Prophet (peace and blessings of Allah be on him and his followers) as 'Khatam-un Nabiyyin' (seal of prophets) and I believe in every bit of the Holy Quran being correct and I am certain of the fact that no change of any kind in it is possible." He ended this affirmation with an invocation of heavenly wrath on him and his children if he was in any manner skirting or under-stating the truth as he believed it.

KHILAFAT LIBRARY

Khalifa-tul Masih at Dalhousie

The Khalifatul Masih II moved to Dalhousie in the end of June 1928 for a short spell of change and rest and appointed Sahibzada Mirza Bashir Ahmad as the Amir (head) of the Qadian Community.

The Sahibzada Mirza Bashir Ahmad was unwilling to take up the responsibility but the Khalifatul Masih II could not be persuaded to change his mind and left him in charge. It was his first appointment as Amir of Qadian and since he was very popular and mixed freely with the people, many were led to believe that he was approachable and tried to get some adverse decisions of the Anjuman reversed in their own favour. The Sahibzada Mirza Bashir Ahmad tcok this opportunity to explain in a statement released to the press, the position, the responsibilities and limitations of an Amir, even the Amir of Qadian Community. He said that the Amir of the Qadian Community as Amir was as much representative of the Imam, the Khalifatul Masih II, as an Amir of another branch community that though his responsibitlities were greater on account of the importance of the headquarters, he was nevertheless subordinate to the Anjuman.

The Khalifatul Masih II had many visitors to meet with at Dalhousie. Among them were an Englishman Mr. Marwin.

He wanted to know if non-Muslims were permitted to enter the London Mosque. The Khalifatul Masih II told him that it was open to all to pray there and said that the tablet at the gate of the Mosque carried the invitation. He also related to him the historic report of the meeting of a sixty-man delegation of Najran Christians with the Holy Prophet in the Prophet's Mosque were permitted to pray in their own way but they did not avail of the offer. Mian Haq Nawaz Bar-at-Law, Dr. Shafaat Ahmad Khan, Member Legislative Council, United Provinces, A. A. Lane Roberts, District Magistrate, Mr. Anderson District Judge, (Gurdaspur), Sirdar Tikka Fateh Jung, Sirdar Habibullah Barrister at Law, Sheikh Asghar Ali, Commissioner and Chaudhri Sir Shahabuddin, President, Punjab Legislative Council were some of the visitors who called on the Khalifatul Masih II. Every visitor had some issue to discuss with him; sujbects of exchange covered a vast field, like propagation of Islam among untouchables, the condition of Muslims and how to cure the distempers of the situation, basis of unity among Muslims, basis of Hindu-Muslim unity, propagation of Islam in foreign lands, safeguards for Muslim interests, the Ahmadiyya missionary enterprize and its achievements, and teachings and aims of the Ahmadiyya movement. An interesting visitor was a Kashmiri religious leader. He wanted the Khalifatnl Masih II to interest himself in the welfare of the Muslims of Kashmir who were unable to help themselves, he said. The Khalifatul Masih II told him that missionary activity in Kashmir could not be carried on as the State authorities were not in a mood to allow it. His idea was that an iudigenous movement could best help create awakening among Kashmiris and he suggested that if he could find some intelligent and sensible youngmen he the Khalifatul Masih would arrange for their higher education so that they could be the pioneers of awakening in the State.

KHILAFAT LIBRARY

Quran the Source of Honour.

In his Friday sermon in the first week of July 1928, the Khalifatul Masih called upon world Muslims to turn to the Holy

Quran as that was the only and surest source of their honour. The secret of their prosperity lay in the Holy Book, he said, in understanding it and in involving themselves in it in every phase of their daily life.

KHILAFAT LIBRARY

Tight Financial Position

The Sadr Anjuman had run into financial difficulties. Regular subscriptions could hardly fill the gap between receipts and expenditure. The Khalifatul Masih II issued an appeal to the members in galvanizing language that set hearts ringing. He said in a call "O servants of Allah repair to me. How shall I convince you that Allah, the Supreme, is about to create a grand revolution in the world. Therefore make ready in advance lest you should lose the opportunity. Bear well in mind that acts of God take plaee suddenly and as His visitations come all of a sudden so do His graces. Wake up therefore and watch His works with open eyes for His veil is holding under wraps extraordinary secrets which must be revealed and the world will not succeed in shielding them and you shall become the inheritors of His grace whether men like it or not."

The crops had failed in certain areas and there was the fear that subscriptions might be adversely affected on account of portended shortage in produce. The Khalifatul-Masih II told the affected members to cheerfully pay up their dues and never entertain any doubts about the generous gifts of God that would come their way soon.

KHILAFAT LIBRARY

Muslim Press Criticism

The non-Ahmadi Muslim Press, in particular the 'Zamindar' had stepped up hate-propaganda against the Ahmadiyya Movement in general and Khalifatul Masih II in particuiar and the campaign was concerted, cruel and mean and the language was loathsome and loaded with calumny and doggerel and smelled of the gutter stinking in the nostrils of decent men of refined taste. The Khalifatul Masih II had cautioned the writers and papers

of the Movement against any reprisals lest the inter-Muslim unity situation should suffer any set-back at its incipient stage. But when the tuppenny rags exceeded all bounds of propriety and kept up the tempo of their malignant campaign and lies and misrepresentation that could very well damage the image of the movement itself, he permitted a restrained and moderate counter-action to silence the enemy guns.

KHILAFAT LIBRARY

In this connection the Khalifatul Masih II issued a Press statement directed both to non-Muslims and non-Ahmadi Muslims :

"I am sure all gentlemen of every sect and religious persuasion studying our literature for news value or for information will agree with me that I have been subjected to grave injustice without cause and without cessation. I have been the target of false accusations. I have been pelted with attacks. Today while I am alive perhaps because of contemporaneousness they may not sense the difference or might hesitate or feel it not very important to give their testimony—but none in this world is immortal and none shall live for ever and I do not know how many days or weeks or years I am vouchsafed to live, but when I will have passed away, when people will ponder my work in a cool frame of mind even the most hard-hearted will feel in his heart the warmth of nobility, will cast a glance back on the past, when he will realize the unreliability of life and his heart will be filled with serene and pure sadness, he will then certainly feel that I had been subjected to injustice after injustice and I took it all patiently and I was made a target of attack after attack but I never abandoned the path of nobility. And if during my lifetime I did not have the chance to hear that testimony, it will be no less pleasing to me even after my death. This will be the best return that the future and future generations will offer these people on my behalf and it will be a worthy reward that I will be getting in this shape. Therefore, instead of returning the abuse of these people with abuse and returning their attacks with harshness, I appeal to the good sense and humanity

of the noble-minded to stay as witness to this difference, to keep in mind this distinction. Even if the whole world were to turn against me, still the good faith of those people to whatever religion they belong but have an impartial heart, is one of the best rewards any one can hope to get."

High Court Administration and Muslims

The Punjab High Court administration was headed by Sir Shadi Lal, a bigoted Hindu. Muslims were practically barred from the administrative departments of the highest court of judicature in the province. The Muslim Press, notably the "Muslim Outlook", an English daily of Lahore and the Zamindar, an Urdu Daily of Lahore and a bitter enemy of Ahmadiyya Movement took up the issue. The Khalifatul-Masih II supported their demand of safeguards for Muslim interests and adequate representation in the administrativive offices of the Court and said that he wouid not hesitate from backing the demand on the ground that the Zamindar, an enemy of the movement had voiced it, but that he would willingly and with open heart give the hostile paper all the credit that it deserved since in his view, it would be only just and since because the matter related to the vital interests of Muslims.

KHILAFAT LIBRARY

Lessons in Quran

The Khalifatul Masih II organized a public one-month Quran lesson course in August 1928 which was thrown open to all sects and religions. It was held by him in the 'AQSA' Mosque lasting from early morning to later afternoon. Some 500 eager learners from outside Qadian joined. In order to keep proper verbatim notes of the lesson loaded with rich and explanatory commentary a group of note-keepers who were fast with their pens and had sharp memories and attentive ears were appointed. This party comprised Maulana Sayyed Sarwar Shah, Maulvi Abdur Rahman Jat, Maulvi Arjamand Khan, Maulvi Ghulam Ahmad Baddomalhi, Maulvi Abdul Ghafoor, Maulvi Zahur Hussain, Maulvi Abul'Ata, Maulvi Muhammad Yar Arif, Maulvi

Zafarul-Islam, Sardar Misbahud Din, Sheikh Chiragh-ud Din, Maulvi Ali Muhammad Ajmeri and Sheikh Abdur Rahman Misri.

During the course of the Quran lesson session, in a Friday Sermon, the Khalifatul Masih II exhorted the participants to derive full benefit from the Holy Quran by projecting it to the world "Quran is not here for being packed up in wrappers or for taking false oaths by it. It is here for being read out on the pulpits, for being announced on tops of minarets, and for being recited in the public streets. It is here to be read and taught, to be again and again read and taught. God, the Supreme, has called it "water" and when water rains down on mountains it digs channels in them. It is a soft matter but by falling on stones it leaves its marks on them. If this physical water has these properities, there is no reason why the spiritual water sent down by God should not leave its imprint on hearts."

KHILAFAT LIBRARY

When the one-month period of the Quran lesson course was about to end, the Khalifatul Masih II invited all the participants to a dinner he arranged in the house of the Promised Messiah on September 6, 1928 Sahibzada Mirza Bashir Ahmad and other members of the Promised Messiah's family served out dishes and food to the guests. A batch of participants was sent off by the Khalifatul Masih II the next day with prayers and an advice to push the work of the propagation of Islam with greater zeal and to diffuse the knowledge of the Quran widely and to take to the holy war by means of pen. The same day he exhorted members who had come from outstations to go back to their communities with renewed determination to create awakening and infuse a new spirit of life among them and look forward and move forward, to translate the Holy Quran into their practical daily life, so that, by the grace of God, all the obstacles that were in the way may vanish and the faith may gain from strength to strength.

On the closing day, September 8, 1928 after concluding

the lesson, the Khalifatul Masih held a small function when all partook of some sweets and a '*Sadaqa*' collection was made for the poor.

KHILAFAT LIBRARY

Place of Woman in Islam

The Khalifatul Masih II rated high the station of woman in Islam. He said woman was an institution of God and called upon the community to pay due respect to her dignity." To defend the honour of a woman even if she were of the enemy camp, is a small obligation due to humanity. The duty of a brave man, however, is never to shirk even if life were to be the ransom in the defence of the honour of a woman to whatever religious persuasion she belonged. Be hrave therefore and defend the honour of woman. God has vouchsafed the woman's honour and she is one of the institutions of Allah, he said.

London Mosque short of Funds

Due to increased pressure of calls, the missionary Incharge London Mission felt he was short handed and requested help. As the centre was not in a position to offer any financial assistance, the Khalifatul Masih II advised the London Imam to enrol a local convert as his aide. Funds were still needed and could not be met from central treasury. The Khalifatul Masih II appealed to the womenfolk of the Community to donate money generouslo from their own savings and not through invasion on the pockets of their husbands and help the London Mosque that had been built with their contributions. The response was simply great.

Indian Political Scene

The Simon Commission's entry was like a bombshell that bursts in the busiest center of downtown. Lord Birkenland, the Colonial Secretary of the British Government answered the boycott decision of Indian political parties with a challenge to Indians to frame their own constitution if they were unwilling to

co-operate with the Commission. He thought India was too divided and cut up to draw up a unanimously agreed national charter. The Hindu-dominated Indian National Congress accepted this challenge and called an All parties conference and formed a ten-member representative committee to draw up a constitution. Mr. Ali Imam and Shoaib Qureshi were nominated to represent Muslims. Mr. Ali Imam could not attend more than one meeting owing to illness and Mr. Shoaib Qureshi resigned membership when he saw Muslim interests were ignored even the Muslim League demands, the Congress had accepted earlier, were dropped in the trash bin. The Conference opted Khaliquzzaman and Tassaduq Hussain Sherwani to fill the vacancies. It issued the Nehru Report as its blue print.

The Nehru report was the national charter of Hindu-dominated India ; it left every source of power and profit in the hands of the Hindu majority.

KHILAFAT LIBRARY

Some Muslim leaders expressed their disenchantment with its content-matter. Maulana Muhammad Ali Jauhar in a caustic comment said the Nehru Report left the reign in the hands of the British and gave over rule of the land to the Hindu-Mahasabha. Muhammad Amin Zubairi paraphrazed the comment in other words. He said the Nehru report proposed two Governments, the British Military Government and the Hindu Civil Government so that both could force Muslims to slavery. Sir Muhammad Shafi and Dr. Iqbal were also disappointed in the report. In fact Dr. Iqbal felt so much disappointed that he declared before the Punjab Legislative Council : "Neither Muslims nor the Hindus were fit to govern India and I would welcome instead British Officers" (Tehriki-Azadi by Anwar Arif). But these were voices in the wilderness. The stage had been taken up by Maulana Azad. Though he well knew the Hindu characteristic narrow- mindedness, he was foremost in popularizing among Muslim masses the death sentence the Nehru report carried for them. Azad had Hindu money and Hindu press and

Hindu platform at his disposal. He was a moving orator, charming writer, well-known theologian, and was highly and widely respected among Muslims as a religious leader of no mean organizing calibre. Men like Chaudhri Afzal Haq, Sayyed Attaullah Shah Bokhari, Maulvi Sanaullah, Maulvi Habibur-Rahman, Maulvi Zafar Ali of 'Zamindar' and the entire body of the All India Muslim divines league were at his back, even at his beck and call. Abul Kalam Azad had placed his faith in "Unity, discipline and in Gandhi", his personal Trinity Totem.

KHILAFAT LIBRARY
(Copyright)

Alleged Forced Conversions in Bengal

(By Dr. Muhammad Ishaq Khalil)

More than half the Muslim population of present day Pakistan comprises of those living in Bengal, Assam and the neighbouring territories. Immigrants from India still continue to pour into East Pakistan due to political and religious pressures.[1] These communities as far as the majority is concerned, are not descendents of immigrants from Central Asia. Their numerical ascendency, of course, purports the idea that an immense wave of proselytisation must have swept over this province at some time.

KHILAFAT LIBRARY

Ghulam Hussain Salim first proposed in his Persian chronicles 'Riyad-al-Salatin, written in 1786 A.C. at the request of George Udni, British Commercial Resident at Maldah that Sultan DJalal-al-Din, (1415-1431) being a Hindu convert to Islam, had constrained his fellow Brahmans to enter the fold of Islam.[2]

There is absolutely no trace of this proposition prior to compilation of 'Riyad'.

Stewart in his History of Bengal, written early in the 19th century, inspite of using material from Riyad does not refer to any conversions under Djalal-al-Din.[3] He apparantly prefers the versions of Abul-Fadl, Bakhshi and Firishta, written prior to Riyad in the 17th and 18th centuries, all suggesting that Djalal-al-Din was a justice-loving and benevolent ruler, without any reference to persecution of Hindus or conversions whatsoever.[4]

---

1. New York Times 15th Oct. 1964 the total number of evicted Indian Muslims was said to be 484,000 in 1965 Pakistan News Digest 15th. Feb. 1965.
2. Riyad pp. 116.
3. Stewart pp. 96 cf. also Tabaqat and Ain-i-Akbari.
4. Jrasb 1872

Buchanan Hamilton and James Wise, 1872 A. C., however lent vital support to the narrative of Riyad, (1768 A. C.), insisting that Bengal conversions could have taken place under Djalal.[5] Arnold, quoting Wise in his Preachings of Islam, basically a record of missionary efforts of Islam, wrote in 1896 : "According to tradition numerous conversions were made during his (Djalal's) reign. Many of these were however due to force, for his reign is signalised as being the only one in which any wholesale persecution of the subjects, Hindus, is recorded, during the five centuries and a half of Mohammaden rule in Eastern Bengal." [6]

Vincent Smith in the Oxford History of India, (1919. revised 1963), and Wolsley Haig in the Cambridge History of India (1922) appear to have conceived the weak origin of the narrative and confine their opinions to the probablity of Djalal being the proselytiser. They combine this probability with the fact that Djalal, himself being a convert from Brahmanism, was inspired by the zeal proper to a convert.[7]

Nevertheless, latest research by eminent Hindu and Muslim scholars like Majumdar and Dani, discounts any happening like persecution and proselytisation under Djalal.[8] They cite the only available contemporary treatise on Djalal's period, i. e. that of a Brahman, his court poet Reoamukuta Brihispati. According to this Sanskrit work called Simirti Ratnahara, Djalal's treatment of the Brahmans was very favourable. The Sultan' soon destroyed the poverty of Brahmans by making good donations, viz, the golden horse-and-chariot.'[9] Further verses in this work give details of titles and presents which Djalal had made to Brihispati,

---

5. pp: 25
6. Arnold pp. 278
7. Oxford History of India, revised edition 1963 and Cambridge History of India sub Feroze Tughluq.
8. Majumdar HCII pp. and Dani JASP pp. 159-16
9. Quoted by R. C. Hazra in IHQ Xvll pp 447 and JASP. 1952 pp, 160.

KHILAFAT LIBRARY

the Brahman.[10]

The contemporary material on this period is so scanty that the sequence of rulers has been mainly determined according to the numismatic evidence.[11] Historical tradition current among the people was collected by Abul-Fadl and Bakhshi early in the 17th century. Firishta has derived his account mainly from these two sources, though he records some information and had some other material available to him. These being the records closest to Djalal's period, do not refer to any conversions at all. The author of Riyad, beside utilising these works, collected local tradition current among the people, not necessarily authentic, and remarks in his preface :

"This writer is nothing more than a copyist, and apologises if the readers should find any errors and omissions. No wonder if some scholars have dismissed the testimony of Riyad against the positive contemporary evidence in Simirti Ratnahara.

James Wise wrote in 1890 :

"The farther we advance in our knowledge of the early history of Bengal, the more certain is it, that previous to the eighteenth century the Hindu inhabitants of Bengal far exceeded the Muhammadans in numbers..... In Muhammadan histories no mention is made of any large Muhammadan immigration from Upper India, and we know that in the reign of Akbar the climate of Bengal was considered so uncongenial, that an order to proceed thither was regarded as a sentence of banishment. The viceroys and nobles governing Bengal.....returned to spend their amassed wealth in the luxurious palaces of Delhi and Agra, while only a few officers and private soldiers, having married

---

10. Ibid pp. 465-166
11. JASP 1952, pp. 122-130
12. Cf Tabagat-i-Akhari and Ain-i-Akbari
13. Riyad-al-Salatin loc. cit.

KHILAFAT LIBRARY

into native families, remained and settled in their new homes'[14]

What might contribute to the cause of Majumdar and Dani is the fact that statistics of Bengal population recorded by British governors early in the 18th century reveal scanty Muslim population, at that time. 'When the British magistrates first came into contact with the people of Bengal, (ca- 1740 A.C.), they arrived at the conclusion that the Mohammadans comprised one per cent of the population.[15]

Unabated mass conversions under the British regime had convinced certain writers that the potent factor which influenced conversion was something beyond persuasion or pressure of the old Sultans. Wise proposed that the egalitarian teachings of Islam against Brahmans' atrocities were a major cause of conversion in the 19th century.[16]

Hunter gives an account of Wahabite preachers in Bengal who had converted multitudes to Islam in 1860.[17] A report published in a contemporary British magazine reads:

Six hundred Hindus were converted in one day to Islam in 1903 at Tinnevelli. They were 'Sharnar' of a low caste and were badly treated by the higher castes."

The Imperial Gazetteer of India written in 1901 records "Islam's numbers have been increased during the last twenty years from 8 to 11 and quarter millions in East Bengal. The Muhammadan has gained ground because he is better able to contend with the unhealthiness of the climate, he eats meat, encourages remarriage of widows.....the result is that his family is large and longer lived. Muslims who mainly live in the cities are better

KHILAFAT LIBRARY

14. James Wise, The Muhammadans of Eestern Bengal in JRAS III (1894) p 28,29.
15. JRASB 1872 and JRAS vol III (1894) p 22 p.
16. JRASB 1892
17. Hunter, The Indian Musalmans,
18. Missionary Review, 1900 pp. 72

fed and less exposed to famine and disease than the Hindu who is often a landless field labourer.

The Census report 1891 gives some more account "It is satisfactorily proved that since 1872, out of every 100 persons in Northern Bengal, 262 in Eastern Bengal, 110 in Western Bengal.....Ninteen years ago in Bengal proper Hindus numbered nearly 1/2 million more than Muslims did, and in the space of less than two decades, the Musalmans have not only overtaken Hindus, but have surpassed them by a million and a half."

ABBREWIATIONS

JRAS : Jouonal of the Royal Asiatic Society of Great Britain
JRASB: Journal of the Royal Asiatic Society of Bengal
JRASP: Journal of the Royal Asiatic Society of Pakistan.
RIYAD: Riyad-al-Salatin رياض السلاطين by Ghulam Hussain Salim.

KHILAFAT LIBRARY

19. Cs. Imperial gazetteer of India and JRAS 1894 p. 30 P.
20. Census Report of India 1891, V III

BOOKS ON ISLAM
AND
CONTEMPORARY RELIGIONS

1. **Holy Quran with English Translation and Commentary.**
2. **Ahmadiyyat or the True Islam** *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 245 pp.
3. **Invitation to Ahmadiyyat** *by* Hazrat Mirza Bashir-ud-Din Mahmad Ahmad 345 pp.
4. **What is Ahmadiyyat** *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 88 pp.
5. **New World Order of Islam** *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 117 pp.
6. **Islam in Africa** *by* Mirza Mubarak Ahmad
7. **Our Foreign Missions** *by* M. Mubarak Ahmad
8. **Where did Jesus die ?** *by* J. D. Shams
9. **Islam** *by* J. D Shams
10. **The Christian Doctrine of Atonement** *by* Dr. Mufti Muhammad Sadiq D.D.,S.S.P. (London)

KHILAFAT LIBRARY

Can be obtained from:

The Review of Religions,
Rabwah, West Pakistan.

Tahrik-e-Jadid (Monthly)

The Tahrik-e-Jadid (monthly) is the official organ of the Tahrik-e-Jadid, Anjuman Ahmadiyya. It keeps its readers well informed about the day to day progress of Islam and the Muslims all over the world. Its subscription is 7 Shillings or one Dollar per year

Obtainable from :

The Manager Tahrik-e-Jadid,
Rabwah, (Pakistan)

You may pay your subscription to the Ahmadiyya Mission in your own country.

PSALMS OF AHMAD
by **SUFI A. Q. NIAZ**
Price Rs. 10
Order your copy from :
THE REVIEW OF RELIGIONS
RABWAH, Pakistan.

Regd. No. L5746

'Al-Bushra'

ILLUSTRATED QUARTERLY JOURNAL
IN ARABIC
Published by:
Al-Jamia Ahmadiyya, Rabwah,
Pakistan.
ARTICLES CONTRIBUTED BY
EMINENT WRITERS OF THE ARAB WORLD.

Annual Subscription:
Pakistan Rs. 5.00
Other Countries Sh- 10/-

KHILAFAT LIBRARY

The East African Times

AN ENGLISH LANGUAGE MAGAZINE
Published monthly in
KENYA
on
Cultural, Social, Religious, Educational, Political
and Contemporary Developments in
KENYA and EAST AFRICA.

Annual subscription Sh. 5/-

Write to:
P. O. Box 554
NAIROBI, KENYA

Review of Religions is also available in micro-film
from University Micro-films, A XREY company
Ann Arbor, Michigan, 48106 U.S.A.